A

SERMON,

EXPLAINING

The DUTIES *of* CHRISTIAN SUBJECTS *to their* SOVEREIGN;

PREACHED IN

CHRISTIANA CHURCH,

In *New-Caſtle* County, and *Chriſtiana* Hundred, upon *Delaware*, on the Twenty-fourth *Sunday* after *Trinity*, in the Year 1755.

By ISRAEL ACRELIUS, *M. A. Commiſſary of the* Swediſh *Congregations upon* Delaware, *and Miſſionary at* Chriſtiana.

PHILADELPHIA:

Printed and Sold by B. FRANKLIN, and D. HALL, at the *New-Printing-Office*, in *Market-ſtreet*. MDCCLVI.

ADVERTISEMENT.

THE Author of this Sermon would obſerve, that its late Appearance is entirely owing to the following Conſiderations. First, *it was neither compoſed nor preached with any Deſign to be made public*; *and* Secondly, *he was apprehenſive that neither his Language nor Idiom would be pleaſing to an* Engliſh Ear. *But the Sollicitations of the Hearers, and the Encouragement of a kind Friend, who engaged to overlook the Copy, leſt peradventure any Thing might remain in the Phraſeology of the* exotic * *Kind, did at laſt overcome theſe Difficulties, and bring this Sermon to the Preſs. May the Father of every good and perfect Gift, give his heavenly Benediction with it, to make it uſeful to the ſincere and courteous Reader.*

I. ACRELIUS.

* Tho' the Author has been but five Years in this Country, few who read his *Engliſh* will think he has much Occaſion for this Apology.

MATTHEW XXII. 21.

Render therefore unto CÆSAR *the Things which are* CÆSAR'S.

WHEN *Saul* was choſen King of all *Iſrael*, there appeared different Affections among his Subjects. Some rejoiced exceedingly, ſhouted and ſaid;—*God ſave the King*. The Joy which filled their Hearts was ſet forth not only with a loud Voice, but even with large Gifts of their Hands. On the other Side the Sacred Hiſtory tells us, that ſome were diſaffected and ſaid;—*How ſhall this Man ſave us? And they deſpiſed him, and brought him no Preſents. Theſe are named the Children of Belial**.

Belial is *Satan*, the worſt of our Enemies. *Children of Belial* are the *Children of Satan*, in their unregenerate and unconverted State, ſerving the Devil. Falſe Prophets, who ſeduce Men from the true Way of Salvation, are ſtiled the *Children of Belial*§. And as Rebels againſt their King and the civil Magiſtrate, are guided by the ſame foul Spirit, ſo they are alſo repreſented under the ſame Character;—*Vain Men, and Children of Belial* †.

* 1 Sam. x. 24, 27. § Deut. xiii. 13. † 2 Chron. xiii. 7.

An Huſbandman grieves when he perceives Tares among his Wheat. GOD's dearly beloved do heartily mourn, that *they ſojourn in* Meſech, *and dwell in the Tents of* Kedar‡, in the midſt of a wicked and perverſe Generation. It cannot be expected that a Government ſhould be ſo cleanſed, that no Thorns and Briars ſhould remain. A King hath many Subjects, but of different Affections. Many may be ſo liberal to their Sovereign, that he may properly apply the Words of the Apoſtle St. *Paul* to them :— *If it had been poſſible, ye would have plucked out your Eyes, and have given them to me**. Others have their Hands ſhut, and are quite averſe to all publick Contributions. This Averſeneſs takes its Riſe partly from deep Ignorance, becauſe they don't underſtand what Gifts they ought to bring to their King ; and partly from an unaccountable Obſtinacy, in refuſing the Performance of ſuch great Duties as are perfectly known and acknowledged by all.

Now if we prudently and ſeriouſly ſearch the holy Oracles of God, we are ſure to meet with the moſt proper Arguments, as well to convince the *Ignorant*, as to reclaim the *Obſtinate*. That GOD requires at our Hands proper *Preſents* to be brought to our King is the Doctrine of our dear Lord and Saviour in the Words of my Text:—*Render therefore unto* Cæſar *the Things which are* Cæſar's. From whence, through the Grace of GOD, and the Aſſiſtance of his holy Spirit, we may collect—

The Duties of Chriſtian Subjects to their Sovereign.

‡ Pſalm cxx, 5. * Gal. iv, 15.

In diſcourſing upon which I ſhall endeavour to obſerve,

Firſt, *A Chriſtian Inſtruction, what Duties Chriſtian Subjects owe to their Sovereign.* And then,

A Chriſtian Enquiry, how far theſe great Duties are performed by us at the preſent Time.

'Tis intended then, by GOD's Help, to treat of a very ſolemn and weighty Matter;---a Doctrine peculiarly neceſſary to be publickly taught and enforced at the preſent Day, namely, *The Duties of Chriſtian Subjects to their Sovereign.* Wherefore, I have propoſed to make the foregoing Part of my Diſcourſe,—*A Chriſtian Inſtruction what theſe Duties are, which Chriſtian Subjects owe to their Sovereign.* And let no Man think that I now take more upon me, than what is ſolemnly required at my Hands. How ſhould a People act, unleſs they know? How ſhould they know, unleſs they are taught? How ſhould they be taught, unleſs by their Teacher? The Holy Scripture is full of this Subject, and I ſhall ſpeak nothing but what it ſuggeſts. We are all Subjects; and therefore it is highly incumbent upon every one of us to *know*, and when we know, faithfully to *perform*, our Duty. He that hath an Ear to hear, let him hear what the Saviour JESUS CHRIST ſaith unto the Churches; *Render unto* Cæſar *the Things which are* Cæſar's.

Whence it appears, that the *firſt Duty* of Chriſtian Subjects to their Sovereign is *Love*

and *Fear*. *Love* is the firſt of all, becauſe it is as the Life to the Body, as the Springs of Motion to any uſeful Machine. In what Heart ſoever the Holy Ghoſt by the New-Birth hath ingrafted the Love of JESUS, there is the Way paved for the faithful Performance of all moral and ſacred Duties. If we love GOD, we love our King, who is the Miniſter and Repreſentative of GOD. If we love our Neighbour, we love our King, who is our Neighbour alſo. If we love our Father, we love our King, who is the Father of our Country. If we love good Order, we love our King, and all Orders of Men, and that for the Sake of good Order.

As all other Love claims its Foundation in the Heart, ſo indeed the Love we owe our King ought to be eſtabliſhed in the Heart. In the Heart ought the Seed of Love, by an Union with JESUS, to be implanted. In the Heart ought the Fire of Love, by the Spirit of JESUS, to be kindled. We ought not to give our Hearts Reſt, until this Love is implanted and kindled in them, with a ſincere Repentance, and a continual looking to the lovely JESUS. From this ſacred Root ſhall ſpring up many Flowers of Love. From this divine Source ſhall flow forth many warm Deeds, and Words of Love. If our Love is raiſed and enflamed by this heavenly Original, it will not wax cold to our Sovereign, even ſuppoſing him hard and tyrannical. JESUS, who hath commanded us to love our Enemies, requires a full Obedience

of

of us in this Caſe alſo. But if, on the other Hand, our Sovereign embraces his People with a Chriſtian and a fatherly *Love*; we ſhould then be worſe than Infidels, if our Love towards him ſhould not daily encreaſe; and the more ſo, if we conſider that the Proſperity of the King is the Welfare of his Country.

With *Love* we join *Fear*, as likewiſe due to our King, and to all civil Magiſtrates under him. A Fear proceeding from Love, rightly called a *Filial Fear*, a pious and reverential Fear, ſuch as is due from Children to their Parents, or, which is the ſame Thing, ſuch as when Subjects moved of Love are concerned, leſt peradventure they may give any Offence or Uneaſineſs to their Superior in Authority, and thus incur Diſgrace and Shame. Such a Fear is due to the civil Magiſtrate according to the Tenor of GOD's Holy Word;—*Render therefore to all their Dues; Fear to whom Fear**, is the Admonition of St. *Paul*. And *Solomon* exhorteth thus—*My Son! Fear thou the Lord and the King*§.

'Tis a Pleaſure to read how *Judah* and *Iſrael* became Rivals in their Affection to King *David*†. No leſs pleaſing it is to read what is written of the People of *Iſrael*, that they feared King *Solomon*; *for they ſaw that the Wiſdom of* GOD *was in him to do Judgment*‡. But certainly it would be moſt pleaſing of all to ſee

 that

* Rom. xiii, 7. § Prov. xxiv, 21. † 2 Sam. xix, 41.
‡ 1 Kings iii, 28.

that we ourſelves were contending who ſhould excel the other in offering our King the moſt unfeigned Marks of ſincere Love and filial Fear.

The *ſecond Duty* of Subjects to their King is Regard and Honour. An unfeigned Love and Fear unavoidably brings along with it a due Regard and Honour. Let us remember the Doctrine of St. *Peter* the Apoſtle;—*Honour all Men. Love the Brotherhood. Fear* GOD. *Honor the King**.

Reſpectful Thoughts as well of civil Magiſtracy itſelf, as of Perſons with that Dignity inveſted, we ought to collect out of the holy Oracles. From thence we are convinced, that as the Eccleſiaſtical and Matrimonial State is an Ordinance of GOD, ſo likewiſe is the Political, whether higher or lower in Power. Thus runs the Commandment of our great Apoſtle:—*Let every Soul be ſubject unto the higher Powers. For there is no Power but of* GOD. *The Powers that be are ordained of* GOD. *Whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of* GOD, *and they that reſiſt, ſhall receive to themſelves Damnation*§.

Thus we ſee, that Perſons in Supremacy, are not accidentally, but by a particular Direction, Providence and Permiſſion of GOD, elevated to their Dignity. *Nebuchadnezzar* was a Heathen Prince, and a Heathen himſelf; nevertheleſs the Prophet *Daniel* addreſſed him in this

* 1 Pet. ii, 17. § Rom. xiii, 1.

this Language; *Thou, O King art a King of Kings, for the* GOD *of Heaven hath given thee a Kingdom, Power and Strength, and Glory**. GOD's Government over Men is by Means, but often to our Admiration.— Sometimes he gives the People a King in his Favor, at other Times in his Wrath. Let us adore the Almighty Hand in every Reſpect; and praiſe *that moſt high* GOD, *who ruleth in the Kingdom of Men, and giveth it to whomſoever he will* ¶.

Moreover, not only Kings, but alſo Governors, their Repreſentatives, are by the Hands of Providence raiſed to Power. *Pontius Pilate* was a *Gentile* Governor, yet our bleſſed JESUS ſubmitted to his Judgment, and publickly acknowledged, that the ſame Power was given him from above §. If this be the Caſe among Heathens, how much more among Chriſtians.

But further, the Affairs and Concerns of Government ought alſo to be greatly regarded and eſteemed. The King in himſelf is like other Men. *His firſt Voice is crying: He is nurſed in Swadling Clothes, and that with Cares* †. *He is conceived and born in Sin* ‡. *Hath one Entrance into Life, and the like going out as the Reſt of Mankind* ‖. But his Crown and Throne make him far more eminent than any of his Subjects, which Eminence ought to excite a due Regard for his Perſon. Men in Power and Authority by the Holy Ghoſt are ſtiled *Gods, and Children of the moſt High***. *Shepherds, which may go out and in*

* Dan. ii. 37. ¶ Dan. iv. 32. § John xix. 11. † Wiſd. vii. 3, 4. ‡ Pſalm li. 7. ‖ Wiſd. vii. 6. ** Pſalm lxxxii. 6.

in before the Congregation of God §. *Deliverers* †. *Nurſing Fathers* ††, *and the ſtrong Foundations of the Earth* ‡. Now ſince the Lord himſelf, in his holy Word, ſo highly eſteems Men in Power and Eminence, what Regard ought we not then to pay to our civil Magiſtrate?

Sober and thoughtful Minds will never fail to exert themſelves in humble *Demeanour* and *Words* to Men in Superiority and Dignity. When we ſee *Joſeph*, the Governor over the Land of *Egypt*, and his Brethren coming and bowing down themſelves before him with their Faces to the Earth ‖; When we read how *Nathan* the Prophet came in before King *David*, and bowed himſelf with his Face to the Ground ¶; and laſtly, how the Queen *Bathſheba* bowed with her Face to the Earth, and did Reverence to the King *;----I ſay, when we have ſo many good and pious Examples before us, then certainly we ſhould be truly blameworthy to ſcruple the Decency of Reverence and humble Deportment to Men in Power and Dignity.

Moreover, how all our *Words* and *Addreſſes* ought to be garniſhed with humble and reſpectful Expreſſions to civil Magiſtracy, we learn from the Widow of *Tekoah*, who in very courteous Terms addreſſed King *David*, and ſaid, *The Word of my Lord the King ſhall now be comfortable. For as an Angel of God, ſo is my Lord the King, to diſcern Good and Bad.*

There-

§ Numb. xxvii. 17. † Judg. iii. 9. †† Iſai. xlix. 23. ‡ Micah vi. 2. ‖ Gen. xlii. 6. ¶ 1 Kings i. 23. * Ibid, Ver. 31.

Therefore the Lord thy God will be with thee §. Let us mind what the Apoſtle of the *Gentiles* hath taught all Chriſtians; *Render therefore Honor to whom Honor* †.

The *third Duty* from Chriſtian Subjects to their Sovereign, and all Powers ſubordinate to him, is Obedience and Submiſſion. Hearken and conſider, my beloved Brethren, what the Holy Spirit ſets forth upon this Point. *Submit yourſelves to every Ordinance of Men for the Lord's Sake; whether it be to the King, as ſupreme; or unto Governors, as unto them that are ſent by him for the Puniſhment of Evil-doers, and the Praiſe of them that do well* ‡. And far be it from any one of us to think, that it is left to his own Pleaſure, whether to be loyal or no; *For ye muſt needs be ſubject, not only for Wrath, but for Conſcience Sake* ‖; which is the Admonition of St. *Paul* to his beloved Chriſtians in *Rome*, tho' under a *Gentile* Emperor. The ſame Inſtruction he gave to *Titus* his Diſciple, that he ſhould teach in the Church of CHRIST. *Put them in mind to be ſubject to Principalities and Powers, and to obey Magiſtrates.*

Law and *Obedience* ought to ſhake Hands one with another, in a Government well eſtabliſhed. 'Tis impoſſible that a Government ſhould ſtand without Obedience. Let Obedience be baniſhed, and Licentiouſneſs will overſpread the Land. Every one will ſeek only to pleaſe himſelf; and all Things will run to Anarchy and Confuſion. Licentiouſneſs is a fruit-

§ 2 Sam. xiv. 17. † Rom. xiii. 7. ‡ 1 Pet. ii. 13, 14. ‖ Rom. xiii. 5.

a frultful Mother of inteſtine Differences, which, like ſo many Cankers, tear and rot the political Body, till every Member is diſlocated and parted one from another. Only one diſobedient Subject is more dangerous, than a whole Army of external Enemies. The former raiſes a Number of Rebels, and makes them to encreaſe. The latter joins every Individual for a proper Defence. In ſhort, *Diſobedience* at laſt paves the Way for Obſtinacy in Matters of more Weight and Conſequence.

Happy therefore, above all other, happy is that People, whoſe Loyalty and Obedience make them conſpicuous to the Nations round about them. *There* rejoices a *Sovereign*, and receives Encouragement to continue in his fatherly Love and Care. *There* is Vice diſcouraged, and all commendable Buſineſs cheriſhed. *There* is the King's Throne corroborated, and the Intereſt of the Subjects ſecured. O! happy Land, when one with another is minding his Duty; where all Ranks, higher or lower, delight in Obedience to the Laws. *There* is the Advice of *Solomon* accompliſhed; *To keep the King's Commandment, and that in Regard of the Oath of God**.

But from whence can ſuch an Obedience be expected, if not *from the Father of Lights, from whom every good Gift, and every perfect Gift cometh down* §? A Soul who ſtands under the continual Direction of the Holy Ghoſt, daily receives many Gifts and Graces, and amongſt the reſt an *obedient Heart* towards civil Autho-

* Eccl. viii. 2. § James i. 17.

Authority. Do we aſk why a Band of Men went home with *Saul* to *Gibea*, and how they came to ſuch a Submiſſion? The Anſwer is ready, *that God had* touched their Hearts*. Again, if we enquire what made all *Iſrael*, according to the Commands of their King, unanimouſly to join their Forces, in order to ſave *Jabeſh* from the Hands of the *Ammonites*? The Reaſon alſo is manifeſt, that *the Fear of the Lord fell on the People, and they came out with one Conſent* §. The pious King *Hezekiah* ſent Words and Letters from City to City thro' the Country, that the People ſhould repent and keep the Paſſover unto the Lord at *Jeruſalem* †. *Ephraim* and *Manaſſeh* were *ſtiff-necked, laughed them to ſcorn, and mocked them. Nevertheleſs divers of* Aſher *and* Manaſſeh, *and of* Zebulun, *humbled themſelves, and came. Alſo in* Judah, *the Hand of God was* pleaſed *to give them one Heart, to do the Commandment of the King, and of the Princes, by the Word of the Lord.* The Hand of the Lord is alone able to do his own Work in the Heart of the People. There will be no Need of outward Compulſion to bring them to Obedience, *becauſe the Love of* CHRIST *conſtraineth them* ‖.

The *Fourth Duty* is *Tribute and Taxes. Is it lawful to give Tribute unto* Cæſar *or not? was a Query of the crafty* Phariſees *and* Herodians. JESUS *anſwers,---Render unto* Cæſar *the Things which are* Cæſar's‡. Behold our dear Saviour with-

* 1 Sam. x. 2, 8, 10, 11, 12. § Ibid xi. 7. † 2 Chron. xxx. 1, ‖ 2 Cor. v. 14. ‡ Matt. xvii. 27.

withheld not the Tribute, but freely paid for himſelf and for *Peter*. Why then ſhould we grudge to pay our Duty? The King labours for the Good of the Public. And is not the Labourer worthy of his Wages§? The whole Government is a large Family. In this grand Houſhold are many Miniſters, Officers and Servants; and ſhould not every one be provided for and ſupported? The Country muſt be defended againſt an encroaching Enemy. But *who goeth a Warfare at any Time of his own Charges?* Muſt not the Army be raiſed and maintained, at great Expences? How can the King receive what is due to him? How can the Government ſubſiſt? How can the Country be defended, if the Inhabitants withdraw from paying Toll and Taxes?

Furthermore, ſometimes the Neceſſities of a Government require that the Contributions ſhould be doubled, which the Subjects muſt not look upon as a Hardſhip. For thereby is a greater Evil prevented, which might eaſily prove a Ruin to the Country. When a Government is in Danger, ought not the Inhabitants to do their uttermoſt; part with ſome Share of their Eſtate, in order to ſave the reſt; and promote the publick Good, becauſe their private Intereſt is a Part thereof? Accordingly we juſtly draw this Concluſion:—*Render therefore to all their Dues: Tribute to whom Tribute is due, Cuſtom to whom Cuſtom*†.

Let us next conſider the *Fifth Duty* of good Subjects to civil Magiſtrates, which is *Patience* and

§ Luke x, 7. † Rom. xiii, 7.

and *Loyalty*. Men of eminent Power are of old *Adam*'s Race, as well as we; and not without their Failings. But if we are in general obliged to *forbear one another in Love* ‡, much more is it our Duty ſo to demean ourſelves towards our Superiors. 'Tis impoſſible that a politic Magiſtrate ſhould pleaſe all Men, and humor their Fancy. If as Individuals we think ourſelves injured, the beſt Remedy is Patience. Yea! *Though the Princes were roaring Lions, and the Judges Evening Wolves* *; yet ſtill one ſure Chriſtian Reſource is by Patience, Prayers, Groanings, and Tears.

Our Loyalty is a Foundation whereon our Patience leans in like Circumſtances. Our Fidelity leaves nothing neglected on our Side. If our Superiors evil treat us, *their Judge* is alſo in Heaven. Our Fidelity will often teach us to aſſume heavy Burdens, and yet not to murmur.

Our Fidelity ſtands faſt, whether the King is a mild or ſevere Father; and we ſhould ſpeak to him with *Ittai*'s Word to *David*: *As the Lord liveth, and as my Lord the King liveth, ſurely in what Place my Lord the King ſhall be, whether in Death or Life, even there alſo will thy Servant be* §.

Let all Subjects who name the Name of CHRIST beware of laying violent Hands on their KING, LEGALLY conſtituted. Though *Saul* was a wicked King, and an inveterate Enemy to *David*; yet when *David* might have killed him, he not only reſtrained his own Hands, but even thoſe of *Abiſhai*, and ſaid;—

Deſtroy

‡ Eph. iv, 2. * Zeph. iii, 3. § 2 Sam. xv, 21.

Deſtroy him not. *For who can ſtretch forth his Hand againſt the Lord's anointed, and be guiltleſs*†. A grand Example of loyal Patience and Fidelity.—

Laſtly, we are to offer our Sovereign and all civil Magiſtrates Gifts of hearty *Interceſſions*. A Gift moſt *neceſſary* and moſt *beneficial*. Moſt neceſſary indeed; when we conſider what weighty and important Buſineſs is truſted into the Hands of our Magiſtrates; what Snares Men in high Stations are expoſed to; the Craft and Aſſault of the Devil; the Flattery and Vanity of the World; the Indulgence of their own fleſhly Luſts and Concupiſcences. This may ſhew us how much they ſtand in Need of our Interceſſions.

Our Interceſſions are indeed a moſt indiſpenſible Duty. For 'tis univerſally agreed, that the Prayers of the Pious can afford great Things. We may be ſure that, if our Interceſſions proceed from a ſincere and faithful Heart, we ſhall lead a quiet and peaceable Life; we ſhall ſee all inteſtine Diſſenſions quenched, all outward Hoſtilities, by the Bleſſing of God, manfully repelled; Piety, Learning and Devotion promoted; Honeſty, Chaſtity and good Manners practiſed. *I exhort therefore, that firſt of all Supplications, Prayers, Interceſſions, and giving of Thanks be made for all Men. For Kings, and for all that are in Authority; that we may lead a quiet and peaceable Life in all Godlineſs and Honeſty* §.

My

† 1 Sam. xxvi, 9. § 1 Tim. ii, 1, 2.

My dearly beloved Brethren, here do you ſee what Duties we owe our Sovereign, and all civil Magiſtrates inferior to him. *Love* and *Fear*; *Regard* and *Honor*; *Obedience* and *Submiſſion*; *Tribute* and *Taxes*; *Patience* and *Loyalty*; *Supplications* and *Interceſſions*.

Now what remains but that we may, in the SECOND PLACE, make *a Chriſtian Enquiry how theſe our great Duties at the preſent Time are performed.* May the Lord ſend us Grace to ſearch our own Hearts for our Improvement. Let us agree not to conceal any Truth, altho' the Truth is not always agreeable. Let us pray with the Prayer of *David*; *Examine, O Lord, and prove me*; *try my Reins and my Heart* *.

If any Nation in the World hath offered *Love* to their King and his Crown, indeed the *Britons* are at preſent famous for that. With large and liberal Contributions they have teſtified their Affection for the preſent Conſtitution. Harmony and Vigor hath overſpread the whole Iſland of *Great-Britain*. But to our Shame and Confuſion it muſt be confeſſed, that among us are many Children of *Belial*, who would bring their King no Gifts. Their Heart is cold and covered with Froſt; ſo, tho' they are publickly called upon, tho' they hold large Poſſeſſions, tho' an imminent Danger preſſes upon them, yet with one Conſent they ſay, *I pray thee have me excuſed.*

When this is the Caſe, the true *filial Fear* is either extinguiſhed in their Hearts, or never was rightly implanted in them; elſe why

 ſhould

* Pſalm xxvi, 2.

ſhould the Royal Orders be delayed or neglected? Why is the precious Bleſſing of Liberty turned into a wicked Licentiouſneſs? Every one doth what he pleaſes, and no more than he pleaſes. *The People is oppreſſed, every one by another, and every one by his Neighbour; The Child behaves himſelf proudly againſt the Ancient, and the Baſe againſt the Honorable* *. *There is no Truth nor Mercy, nor Knowledge of God in the Land. By Swearing, and Lying, and Killing, and Stealing, and committing Adultery, they break out, and Blood toucheth Blood* §. If it was not for the temporal Sword, we ſhould ſoon ſee many heinous Crimes overflow the Country like a Deluge.

Again, Subjects ought to pay *Regard to all Orders of Men, whether to the King as ſupreme, or unto Governors, as unto them that are ſent by him.* Now what do they think, who harbour many ſcandalous Opinions about their Sovereign, or any of his ſuperior Officers, quite contrary to the Commandments of the Lord. *Curſe not the King, no not in thy Thought* †? What do they think, who preſume with Calumnies and ignominious Expreſſions to treat Men entruſted with the Dignity of Governance, even tho' inoffenſive? Perhaps they have not heard what the Lord hath ſpoken; *Thou ſhalt not revile the Gods, nor curſe the Ruler of thy People* ‡. Every loyal Subject looks upon ſuch Scoffers with the greateſt Deteſtation, and to his Grief declares *Solomon*'s Words too true;

* Iſai. iii. 5. § Hoſ. iv. 1, 2. † Eccleſ. x, 20.
‡ Exod. xxii. 28.

true; *The Words of a Tale-bearer are as Wounds, and they go down into the innermoſt Parts of the Belly* ‖. I hope, my Brethren, there is none of you, but what will reſolve with good old *Jacob*: *O! my Soul, come not into their Secret; unto their Aſſembly be thou not united.*

We know Men, who diſdain and undervalue civil Government, teaching that Magiſtracy is an Ordinance not of God but of Men. 'Tis a Scorn to the Lord of Lords, who ſaith, *By me Kings reign, and Princes decree Juſtice. By me Princes rule, and Nobles, even all the Judges of the Earth* *. We know Men, who will not forbear to put the worſt Conſtructions on the beſt Actions in a Government. They whiſper their News about in the ſecret Places, and ſometimes ſpeak loudly enough, in order to intoxicate the Ignorant, and lead the Popularity into Darkneſs. O! how do their filthy Words diſcover their naſty Hearts? Be aſtoniſhed, oh Mankind! No good Chriſtian, I am ſure, can approve of ſuch Proceedings, but rather takes Notice of the wiſe Man's Words; *Beware of Murmuring, which is unprofitable, and refrain your Tongue from Backbiting; for there is no Word ſo ſecret that ſhall go for Nought; and the Mouth that belieth, ſlayeth the Soul* †.

As for Obedience due to Supremacy, what ſhall I ſay? I ſhall advance nothing more than what we all know to be true. The King and his Miniſters of State iſſue out Proclamations very wholeſome and neceſſary. The Subjects throw

‖ Prov. xviii. 8. * Ibid viii. 15, 16. † Wiſd. i. 11.

them away, trample them under their Feet, and don't mind them at all. How many do now ſet up for Rulers and Law-givers? How do they plead for a continual Changing of Laws? But how few do earneſtly comply with the true Tenor of the Law? What ill Conſequences attend a lawleſs Government? The Deſtruction of many Nations, the Confuſion of our preſent Circumſtances, bear a manifeſt Witneſs. I beſeech you, my Brethren, by the Mercies of GOD in JESUS CHRIST, *be ſubject to the higher Powers. Whoſoever reſiſteth the Power, reſiſteth the Ordinance of* GOD, *and they that reſiſt ſhall receive to themſelves Damnation* *.

Furthermore, it was ſhewn, that Subjects are liable to *Tribute* and *Taxes*. But let the preſent Exigence convince us of the great Backwardneſs of our Country. The imminent Danger to which we are expoſed from an encroaching Enemy upon defenceleſs Settlers; the Murders and Deſolation which our Brethren are ſuffering, in their Lives, and in their Eſtates, on the open Frontiers; the Terror which § eight Days ago moſt horribly ſtruck our Hearts, within a few Hours to ſee our Towns and Houſes demoliſhed or transformed into Fire and Smoke;-----all theſe call aloud upon us to contribute ſomething extraordinary for the Good of the Publick. But where do we ſee Relief? Murmurs, Contentions, and Obſtinacy we ſee enough. We complain of hard Times

* Rom. xiii. 2. § Upon an Alarm that the Town of *Lancaſter* was burnt to the Ground.

Times, but when we look at Gluttony and Drunkenneſs, ſumptuous Entertainments, buying of fine Clothes, and carrying on unjuſt and litigious Law-ſuits, we ſhould think there is Money enough in the Country, altho' for the Relief of our Brethren, and of ourſelves, we are told there is none. Let us agree, that all they, who are thus minded, do not deſerve the Character of *loyal Subjects*, nor *good Chriſtians*.

It is truly affecting to conſider theſe Things, and ſee ſo little of Loyalty among us. Some decline to do any Thing at all, others pretend to be very warmly affected, but Pride, vain Glory and Hypocriſy hath ſeized their Hearts, graſping at higher Degrees of Power amongſt their Equals. Hence they will do no Good, unleſs they are highly regarded and mightily courted. Others ſpend their Time and Labour in fomenting Strifes and Diſſenſions. But ſurely we may aſk theſe, if it be a Time to contend who ſhall fetch the moſt of Water and pour it out, when the Houſe is all on Fire? If it be Time to contend who ſhall be at the Head in that ſame Moment when we are all likely to become a Prey, and to be put under the Feet of a barbarous Enemy? If any of us be guilty of ſuch Folly, let him remember the Words of *Solomon: My Son, fear thou the Lord and the King, and meddle not with them that are given to change. For their Calamity ſhall riſe ſuddenly, and who knows the Ruin of them both**?

Laſtly,

* Prov. xxiv. 21, 22.

Laſtly, as for *Prayers* and *Interceſſions*, I fear they are too much wanting among us. We are all complaining, but who is praying for himſelf, and interceding for his King and Country? I am afraid our Ruin is near at Hand, becauſe we have not averted it with ſeaſonable Prayers. If we mind our Duty as Subjects in the Fear of the Lord, in Obedience and Prayers, the Lord will certainly raiſe up Men by whom he will give us Deliverance; *for he is able to ſave unto the uttermoſt all who put their Truſt in him.*

Pray therefore, my Brethren, *and it ſhall be given unto you.* Let us intercede for our moſt gracious King and Sovereign, that he may have Affiance in the Almighty, and Victory over all his Enemies. Let us intercede for the Lords of the Council, that the Spirit of Wiſdom and Underſtanding may be poured out upon them, to conſult and reſolve what is moſt expedient for the Safety of the Crown, and the Good of the Subjects. Let us intercede for *our* Honorable Governor and the Repreſentatives of our Country, aſſembled to conſult for our Relief.

O! thou Author of Peace, and Lover of Concord, do thou join their Hearts in one Spirit, ſo to order and ſettle by their Endeavours all Things upon the beſt and ſureſt Foundations, that Peace and Tranquility, Truth and Juſtice, Religion and Piety, Knowledge and Happineſs, may be eſtabliſhed among us through all Generations.

O! how ſhould we then grow like Trees planted by the Water Side, moiſtened by the Dew

Dew of the Lord. *Mercy and Truth ſhall then meet together: Righteouſneſs and Peace ſhall kiſs each other*.*

May the Lord, by the Influence of his Holy Spirit, ſoften the hardened Hearts of all the Children of *Belial.* May the Lord grant us all one Heart and one Soul of Love and Holineſs. O! that we may ſincerely, and without Reſerve, *Fear the Lord, and honor the King. Amen and Amen!*

* Pſalm lxxxv. 10, 11.

FINIS.